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HISTORICAL.

From the Boston Daily Advertiser.
NO. IV.

THE REVOLUTION OF THE GREEKS.

In three preceding numbers an attempt has been made to furnish a connected historical sketch of the Greek Revolution. Nothing has been admitted into it, but what has been acknowledged to be so, by foreign prints, unfriendly to the Grecian, and every other free cause. The destruction of Scio in April, 1822, is certainly the most calamitous event which has occurred in this almost any other war, and its details are of a nature to excite emotions of a permanent and powerful cast. Since the account of this event, in the Daily Advertiser of Tuesday, Dec. 2, we have had an opportunity of consulting the French Annuaire for the year 1822, in which the history of the campaign of that year is given, in the most simple and authentic manner. In the account of the destruction of Scio, there are some affecting particulars which deserve to be mentioned. After relating the principal incidents of the landing of the Turks on the island and of the catastrophe, which immediately ensued, the writer continues: "At length the flourishing, the opulent Scio, the paradise of the Greeks, had ceased to exist—the charming country seats, which rendered the remarkable, among all the islands of the Archipelago, the beautiful edifices in the town, the academy, the library, the noble cathedrals of Saint Anargyros, of Saint Victor, of the Apostles, eighty-six churches, and more than forty villages, had been consumed by the flames. The thirty-five thousand inhabitants of Scio, (thirty-five thousand after the Turkish landing) only the Consuls, and in consideration of their hatred for the Greeks; and fifteen thousand wretches, escaped from massacre, and concealed in the mountains. Fifteen or twenty thousand succeeded in making their escape to the islands of Samos, Tine and Hydra. More than twenty-five thousand had been put to the sword, drowned, or burned, or had died of fatigue, had starved to death, or perished of diseases caught from the infection of so many bodies lying in the streets. All the rest were reduced to slavery. According to the registers of the Turkish Custom House, there had been up to the 25th of May, 1822, forty-two thousand individuals entered at that office to pay duties as slaves sold. After the first details of ravage were satisfied, fanatical musulmans were seen to buy these miserable Christians, for the purpose of exercising all the refinements of cruelty in putting them to a lingering death. The port was filled with transport vessels, into which were driven indiscriminately, and tied with ropes, young girls, ladies of wealthy families, and their children, to be carried to the slave-markets in Asia. Many of these unhappy persons died in agonies of horror at what they had already suffered or saw too plainly before them. Those who attempted by starvation to procure their release, were forced with blows to take food. Many young women, lately the boast and ornament of the city, found the means, by stabbing each other, to escape the fate which awaited them. For many months the market of Smyrna was filled with goods of various kinds, clothing, and valuable furniture from the sack of Scio, sold in lots to their late owners. This recital, continues the author, will make our readers shudder; but the principal features of it are from an eye-witness—the Editor of the Oriental Spectator—who wrote under the eyes of a Pacha, and who is habitually unfavorable to the cause of the Greeks. We have presented but a feeble sketch of the events that passed."

All attempts to enter into the secret miseries of a catastrophe like this must indeed be feeble.—Twenty-five thousand fathers, husbands, and brothers, put to the sword, empoled, drowned, burned, and hanged; and forty-one thousand mothers, wives, sisters, daughters, and children, torn from the bosoms of their families, sold at a price, at the public markets to be despatched by caravans to Bagdad, to Arabia; ladies, (of whose number we have seen several, the wives and daughters of respectable Greek merchants, in different parts of Europe) dragged with ropes about their necks into the Turkish transport ships:—these scenes form an amount of suffering, of excruciating and insupportable, on which the mind dwells with difficulty bringing itself to dwell. It will be remembered that the Tunisian and Algerine regiments formed a part of the Turkish fleet. A few officers have been chained by the neck to the wheelbarrow in their fortresses. By the accursed Greeks was pursued by none with greater bitterness than by their enemies of the human race; and when their own ships were filled with victims, to be transported from the delightful islands of Scio to Algiers and Tunis, neutral vessels, American, Italian, English, were chartered and freighted with fellow Christians, sold into slavery on the Barbary coast. In Constantinople the slave market was filled with Sciotians; nay, on reviewing the intelligence of the events which took place, not only were the ten hostages, but Scio merchants who had been for some time in the capital, were shot at in the streets of Constantinople by the Janissaries. These things passed under Lord Strangford's eyes; they were mentioned in the British Parliament, the noble English spirit of the British Parliament minister was shocked at the thought of "interfering with the internal administration of Turkey." We have seen an account of a work published at Leipzig in 1821, in which an account of the excesses which took place in Constantinople at the time when the Pacha was hung. It was our intention to make extracts from it, but the tortures inflicted by the Janissaries on the Greeks who fell into their hands, were too disgusting to be repeated.

We ask then whether it is not the right, may, may, and the civilized nations of the earth to interpose, and rescue a civilized, a Christian people, from the hands of these wretches? Is it not too late to interpose, to see all the powers of Europe, one league together, and pouring out every weak and decrepit state, to make an effort to improve its institutions, and to prevent the peace of Europe is, in the present state of Revolutionists; and yet see these powers, in the midst of the Turkish despotism, perpetrating cruelties which it exercises over its own subjects of the fairest portions of the earth? But the Greeks, we are told, are pirates and robbers, and deserve no better.—What young men annually, to the different Universities of western Europe? Pirates and robbers, who in one of their islands, had a library of more than a thousand volumes annually, and more than can be said of any city, town, or village in the United States of America? Pirates and robbers, who, almost with the Turkish sword at their necks, published the Constitu-

tion of Epidaurus? That the numerous islets of the Archipelago, especially in a time of war, may be the covert of freebooters, Greeks as well as others, we are not disposed to deny. It was so in the time of Thucydides, and of Julius Caesar, and will probably be so always. It is so in other parts of the world. We have heard it hinted that several American citizens have engaged in piratical adventures in the West Indies, and on the coasts of the Spanish Main, and the gulf of Mexico, of late years. Is the American nation a horde of pirates and robbers? The Greeks, it is further said, are divided among themselves, they fight and pillage each other. We know they have had their dissensions in Council, and we think it by no means improbable, (though we have seen no proof of the fact) that bands of the different races, that have been thus unexpectedly brought in arms into contact with each other, may have had their fallings out, and perhaps come to blows. But there is not any trace of any wide spreading and serious division of Councils. We have read all the intelligence of any note, that has been published from Greece, since the war began, and we can venture to assert that there has been no degree of such an alarming dissension or division of opinion, as that which prevailed between the Tories and Patriots throughout the whole of our revolutionary war. There have been no scenes like the carlings, and the tarring, and feathering of Boston; no Councils like the "Vermont Council of Safety," with its birch seat; we have not perceived that any thing at all like the Newburgh letters has made its appearance from head quarters; not a Grecian General has aimed, like Arnold, to betray to the Turks the most important fortress in the Morea; one of the islands, it is said, has refused to confer on the general government the power of laying a tax, which is no more than Rhode Island did in 1792; in short, there is no trace of any division of parties among them, and while Neapolitan patriots take to their heels, at the sound of an Austrian drum, and Castilian patriots, bribed by French gold, shout for the "Absolute King," the Greeks, rising from a state of slavery, without an ally, a government, an army, a treasury, or a navy, have stood undivided and undimmed, and gallantly fought through three campaigns; each campaign bringing down the Turks in greater force, and sending them back more signally defeated. In 1821, the Turks were in some measure taken to disadvantage. They had Ali Pacha on their hands in Albania; and 150,000 Russians in Bessarabia, ready to cross the Pruth. It was not remarkable that under these circumstances, the Turks should be able to send no overwhelming force into the field against the Greeks. In 1822 Ali Pacha was no more, and the Russian army was withdrawn. The Turkish army penetrated with irresistible force into the Morea, but in six weeks was beaten back. This we were told, however, was because the Persians had fallen upon the eastern frontier, and the Pacha of Acre had revolted. In 1823 the Pacha of Acre makes his submission, the Persians make peace; the Turks have no enemy to divide with the Greeks the weight of the blow, and yet the latter have, for the first time, gone to meet the Ottoman host, and not a Turkish army has been able to reach the great theatre of war.

RELIGIOUS.

DOMESTIC MISSIONS.

Our correspondent has our thanks for the following communication; and he will excuse the liberty we have taken, to abridge considerably the "copious extracts" he had marked. The whole sermon possesses an excellence which places it above any commendation of ours;—and it is not pleasant to us to cut it in pieces;—but it has been long before some portion of the public, and we do not feel warranted to fill a large space in the Recorder with matter of this kind, when we have on hand many original communications and much religious intelligence. We will only add, that the Copyright of this sermon is not secured, a fact which our correspondent probably noticed.

Mr. EMMON.—I have been much interested in a sermon, preached by the Rev. Dr. Beecher, at the installation of the Rev. John Keyes, to the pastoral care of the Church in Woolcut, (Conn.) It is a sermon of no ordinary merit, and demands the candid and prayerful attention of ministers and churches throughout New-England. It treats particularly of the waste places of Zion in Connecticut, and the duty of building them. With very little alteration, the whole sermon will apply to the desolations of the church in Massachusetts. This subject has within a few years greatly affected the minds of the pious and benevolent, and has given rise to the "Massachusetts Domestic Missionary Society," which has already been instrumental of arousing a number of feeble and discouraged churches, from almost the slumbers of death, to life and energy in support of the Gospel, and which promises much aid in building the wastes of this Commonwealth, and loudly calls for the patronage of those who can be touched at the woes and wants of such as are destitute of the stated ordinances of the Gospel. It has been thought, that some extracts from the sermon would be useful in exciting the attention of the public to this subject, which magnifies in importance the more it is contemplated. The text is happily selected. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Isaiah 61: 4. After a short introduction, the author proposes to consider, 1. The causes of these desolations. 2. The means of restoring them. 3. The motives to immediate exertion for that purpose.

EXTRACTS.
"The immediate causes are, evidently, the difference of religious sentiment and worship, which prevails, connected with a criminal indifference to the institutions of the gospel.
"There is not, in the state, a town or parish, unable to support the gospel constantly, and with ease, provided all the families in the limits of each, were of one heart, and of one way to serve the Lord. But the property, in many societies, is divided between three or four different denominations, beside a part, which the love of money, and indifference to the gospel withdraw, wholly, from the support of divine institutions. The consequence is, the decline, and, in some cases, the entire subversion of that religious order which our fathers established.
"But, by what causes has this change been accomplished, in the religious opinions and habits of the people? The fathers of Connecticut came here on purpose to establish, and perpetuate that religious order which is, still, the prevailing order in the State. They were united in their views of doctrine and discipline; were strongly attached to the religious order they had established; and with singular wisdom provided for its perpet-

uity. Believing godliness to be profitable to the life that now is, and ignorance and irreligion to be crimes against the State, they required every society, by law, to support the gospel, and every family to contribute its proportion and attend steadily upon its ministrations.

"In the formation of a new settlement of not more than twenty families, a minister, a meeting-house, and a school-house, were deemed as indispensable as their own dwellings.

"Thus organized, for more than a century Zion was a city compactly builded, and friends and foes might, with different emotions, 'go round about her, and tell her towers, and mark her bulwarks, and consider her palaces.' By what causes, then, have these changes been accomplished? The most efficacious are, doubtless, remote, have operated silently and slowly, and produced their results at periods so distant as almost to elude observation.

"A remote cause of our present wastes, is to be found in a very great declension of vital piety in the churches, which took place many years ago. For more than one hundred years, the pastors and churches of Connecticut were strictly evangelical; but at length, different views concerning doctrine began to prevail. These precious doctrines, which are the power of God to salvation, were, of course, first omitted, and at length openly opposed. The consequence was, that 'the love of many waxed cold, and the ways of Zion mourned, because few came to her solemn feasts.'"

"Alarmed at the declining numbers of the church, and the corresponding increase of the unchristian, our fathers, with pious intent, doubtless, but with a most unwarrantable distrust of God, and dependence on human wisdom, introduced what has since been denominated the half-way covenant.

"According to the provisions of this anomaly in religion, persons of a regular deportment, though destitute of piety, might be considered as, in some sense, church members, and offer their children in baptism, without coming to the sacramental supper; an ordinance, for which religion was still deemed indispensable. The practical effect was, that owning the covenant, as it was called, became a common, thoughtless ceremony, and baptism was extended to all, who had either sufficient regard to fashion, or to self-righteous doings, to ask it for themselves, or for their children. As to the promises of educating children in the fear of the Lord, and submitting to the discipline of the church, on the one hand, or of watchful care on the other, they were alike disregarded, both by those who exacted, and by those who made them.

"Others, alarmed by the same declension of numbers, in the visible church, and leaning equally to their own understanding to provide a remedy, discovered, as they imagined, that grace is not necessary to the participation of either ordinance, that there is but one covenant, the condition of which might be moral sincerity, and that the sacrament of the supper, like the preaching of the gospel, might be numbered among the means of grace for the conversion of the soul. With these views, the doors of the church were thrown open and all the congregation, who could be, were persuaded to come in.

"These innovations in discipline, though resisted by many churches, and not introduced without considerable agitation, became at length, in some shape, almost universal throughout New England. The consequences were, what might be expected where sinners are countenanced in drawing near to God with their mouth, and their fear towards him is taught by the precepts of men. They were the annihilation of church discipline, and the prevalence of self-righteous Armenian feelings, and opinions, mingled with the disjoined remains of evangelical doctrine. Without an absolute rejection of the doctrines of grace, the preaching, and the feeling, and the practice, to a great extent, were, 'do and live.' Good works, and the use of means, occupied the foreground, while the Holy Spirit waited, at humble distance, to accomplish the little which remained to be done, as the reward, or promised consequence, of antecedent well doing. So alarming had this declension of vital piety become, in the days of Cotton Mather, as to occasion the memorable prediction, that in forty years, should it progress as it had begun, convulsions would ensue, in which churches would be gathered out of churches.—A prediction, afterwards signally verified. For in the year 1740, it pleased the God of our fathers, to visit the churches of New England by the special agency of the Holy Spirit. But this joyful event, which commenced the restoration of evangelical doctrine and discipline, and planted the seeds of those revivals, which still prevail, was, through the weakness of some and the wickedness of many, made the occasion of evils, which are felt to this day.—I allude to the opposition which was made to this work of God, by the unconverted, the formal and the timid; the prejudices it excited against a learned ministry, and the standing order, the intemperate zeal it kindled, the separations it occasioned, which rent many churches, and laid the foundation for that diversity of religious opinion and worship, which has so unhappily enfeebled some churches, and brought others to desolation.

"As another cause of debility and desolation, may be noted the defections occasioned by the restoration of evangelical doctrine and discipline.—The revivals of 1740 have brought us back, with few exceptions, to the doctrines and discipline of our fathers. A change so great, however, and so contrary to human depravity, fortified by custom, was not to be accomplished without resistance.

"Another cause of desolation, more limited in its operation, but not less disastrous in its effects, where it has operated, has been, the timid policy of forbearing to preach plainly those doctrines which offend, and of shrinking from a vigilant, efficient discipline in the church, lest these things should interrupt the peace and endanger the stability of the congregation.

"A later cause of decline and desolation, has been the insidious influence of infidel philosophy. The mystery of iniquity had in Europe, been operating for a long time. The unclean spirits had commenced their mission to the kings of the earth to gather them together to the battle of the great day of God Almighty. But when that mighty convulsion took place, which a second time burst open the bottomless pit, and spread darkness and dismay over Europe, every gale brought to our shores contagion and death. Thousands at once, breathed the tainted air and felt, at once, the fever kindle in the brain. A paroxysm of moral madness ensued, and terrific innovation. In the phrensy of perverted vision, every foe appeared a friend, & every friend a foe. No maxims were deemed too wise to be abandoned, none too horrid to be adopted. No foundations too deep laid to be torn up, and no superstructure too venerable to be torn down, that another might be built, such as, in Europe, they were rearing with bones and blood.

"The last cause which I shall mention is the remedy, which has, too often, been applied, to rescue declining congregations and raise waste places. The usual result has been, the settlement of a minister, upon an incompetent salary, with the expectation that he will support himself, in part, by his own exertions. The result has usually been, what might have been anticipated, the habit of worldly care and exertion, which necessarily began, becomes sometimes, a confirmed habit of worldliness, to which the ministry becomes entirely a secondary consideration. Gain is substituted for godliness, and preaching the gospel becomes a convenient auxiliary in the system of accumulating money. The man has become a thriving farmer, an able schoolmaster, a sagacious speculator, but has long since ceased to be a faithful minister of Jesus Christ.

"The Society, which by a trifling additional effort, might have commanded the whole time of their pastor, and become yearly stronger, have, by their injudicious parsimony, flattered away their strength and brought themselves to desolation—have dug their own grave, & lie down in it to awake no more. One-half the time of a minister, who devotes his whole time to his appropriate work, would be more efficacious to build up a declining society, than all the scraps of time, which any man compelled to support himself in part, can possibly rescue from the toils and cares of worldly avocations.—The success of a minister depends much, under God, upon the state of his mind and heart—a mind disciplined by study, and a heart warmed by action in his blessed work; a state of mind and heart which cannot be preserved amid the distractions of cares, and the din of business, and which cannot be commanded for immediate use, the moment he sits down in his study, or steps from the world into his pulpit.

"It would be far better, that two feeble societies should unite in the competent support of one man, where it can be done, commanding between them the whole time, and all the talents of their pastor, than to prolong in both a ministry, without its appropriate duties and blessings, until both are brought to desolation."

(To be Continued.)

From the Pittsburgh Recorder.

UTILITY OF PREACHING TO CHILDREN.

The following interesting facts are related with great simplicity. Our readers may rely upon the truth of the narrative. At the request of the Editor, it was prepared for publication in the Pittsburgh Recorder. It deserves the serious attention of all our readers—more especially ministers of the Gospel, many of whom, with ourselves, will, in the personal, doubtless feel reproved for want of attention to the immortal interests of the rising generation.

AN INTERESTING TOUR.

About a year ago, I was on business travelling about 100 miles from the place of my residence. I preached at the town of M—, on the Monday after a communion in that place, and had an appointment for preaching in the evening about ten miles distant. I was informed by the minister of the place that I should be accompanied by a woman, who lived on my way; that she had lately joined the church, and in conversing with her first awakening. On our way she related to me the circumstances of much feeling. I had been at her father's house about twenty-three years before. She was then a little girl, I conversed with her about the concerns of her soul, and the day following I visited the school where she was, talked and prayed with the children; said she was much affected at these times, and the impressions never entirely left her mind, till she obtained a hope of her interest in Christ. I dined at her house, (her husband not being at home,) and she went with me to the place of meeting in the evening. My spirit was refreshed with her conversation. After sermon I told the people that if they would stay, I would speak a short time to the children present. They soon collected round me. I informed them of the danger of living in sin, the necessity of a change of heart, &c. enjoined upon them obedience to their parents, a careful observance of the Sabbath, and a punctual attendance on the ordinances of religion, particularly prayer. A number of them were much affected, as also some of the people present; and especially the woman mentioned above, was bathed in tears. I asked these little children if they wished religious people to pray for them?—They answered in the affirmative. I told them some of us might soon die: perhaps we should pray before we were tried, & asked them if they wished for that? to which they again replied that they did.—These little lambs were there commended to God in prayer, and we parted likely to meet no more in this world.

This, with me, has become a favourite method of dealing with children. I have practised much in this way for some years past, especially when preaching in places destitute of the stated public ordinances of religion; and I seldom or never made the attempt without seeing some apparent good effects, not only on the children, but their parents and others present. I am well persuaded there should be more attention paid to this class of our hearers than has been generally bestowed on them. They are not likely to be much profited by our common discourses delivered to adult persons; but a few plain truths spoken pointedly to themselves, collected together, will be attended to, and probably long remembered: and who knows but the hearer of prayer, when his people are collected together, and with one heart unite in prayer for these lambs of the flock, may confer upon them the blessings of his grace, and gather them into his kingdom?

But I intended to relate some other occurrences that took place on my tour. On the next morning I set out on my journey, and about the middle of the day called at a house to inquire the road.—A man came to the door who knew me, though I did not know him, & said I must go with him; he lived half a mile from that place; that he would feed my horse, and his wife would get my dinner. I complied with his kind invitation; when I entered the house the woman appeared much moved. I asked her what she knew of me? she said I had called at her father's house, 23 years ago, when she was a little girl, and had conversed with her—that my observations made an impression on her mind, which she never lost; that she had sometimes seen me since and often wished to converse with me, but had not an opportunity. I inquired what was now the state of her mind, and she replied, that for some years past she had had a comfortable hope of an interest in Christ; had become a member of the church about 6 years ago, & still thought that my conversation with her when a child, was of special benefit to her soul. I well recollected my calling at her father's house and talking with her, though I never heard of her from that time. I was the better prepared to hear the account she gave, after what had passed the day before; but was still more surprised at what occurred on the day following.—When travelling, about the same hour of the day, I met a woman

on the road. After passing me, she inquired my name. When I informed her she appeared affected. I asked how she knew me in that strange country? She replied, that I had preached at her father's house, about 23 years ago, when she was a little girl; that I had much conversation with her and another little girl at that time. When she told me her father's name, I recollected the time well. And the woman informed me, that the other little girl, (who appeared to me to be a very interesting child) continued very much exercised in her mind from that time, joined the church very young, and has entered into her eternal rest. The woman whom I met also told me that she herself had a great change on her mind from that time; that previously she was afraid of ministers, but always loved them afterwards; was anxious about her salvation from that time forward; had obtained a hope of an interest in the Saviour, and joined the church eight years ago. She turned her horse, and went back with me to her house, (the distance of about two miles) observing that she could perform her errand on another day.

Those who have travelled in a strange land, may form some idea of the feelings of my mind after meeting with these interesting females, hearing their accounts of what God had done for their souls, and receiving the favours which they conferred on me. I could not help thinking of Paul, when he met with his Christian brethren: he thanked God and took courage. What a glorious place must heaven be, when all the redeemed shall meet together, and severally tell the interesting story of the way the Lord has brought them thither, and the means and instruments he has used for their conversion, sanctification and comfort.

When I conversed with those three little girls, they were living more than one hundred miles from each other. Finding them unexpectedly in another country, and hearing their statements, suggested to my mind some reflections which I trust have been useful to me, and perhaps may be to others.

How many opportunities of being useful to youth or children have passed since that time, that I have wholly neglected! And many of those children and youth I shall never see again till I meet them at the bar of God!! This cutting reflection often recurred to my mind. Knowing that these seasons or opportunities for usefulness cannot be recalled, I have resolved, and by the grace of God, have been enabled in some degree, to live up to the resolution, that when I am hospitably received into a house, and treated as a minister of Christ, I will not leave that family without dropping some word of instruction, advice, or exhortation, especially to children. This I consider as a matter of great importance; and it is with deep regret, that I reflect on my former neglect of this duty; and I cannot but fear that some of my brethren are living in the same neglect.—The office of a gospel minister gives a man, who wishes to do good, a great advantage; and if he be faithful, he may spread a saviour of religion wherever he goes.

Perhaps this little narrative may fall into the hands of some, who have lately entered into the work of the Gospel ministry. Permit one who has passed his youthful days, affectionately to call your attention to the situation of children. Remember what the prophet foretold of the Messiah, that he would gather the lambs with his arms, and carry them in his bosom. In the days of his flesh, he took little children in his arms and blessed them; and now in heaven, he exercises a compassionate regard for children. His command to his ministers is, "Feed my lambs." You have given yourselves up to the service of God in his church.—In what way then can you better glorify your heavenly Father, than by following the example and obeying the command of the blessed Jesus? And we are to remember, that if we neglect our duty, and do not use those excitements to piety, among young people and children, to which our office binds us, and opportunities afford; a minister may appear to good advantage in the pulpit; he may preach well; but if in his intercourse among his people, or where he may travel, he manifests no special concern for the salvation of children and youth, he degrades his office; he discourages and sinks the spirits of the pious; and those who are destitute of grace, become more hardened and careless. This is an awfully solemn case; and although I be found speaking against myself, I must say, that the minister, who gives himself up to the world, converses only on politics, and the concerns of this life generally, is a dead weight on the Church of God; and instead of promoting the cause of piety, he proves a great hindrance to the progress of religion, so far as his influence extends. But not only ministers should be engaged in instructing and exhorting the rising generation; but parents and Christians in general can do much in this way, if they embrace the opportunities, which God, in his providence, affords; and without their concurrence, ministers can do comparatively but little.—May God awake all his ministers and people to a suitable concern from the rising generation! and may the Lord have mercy on the children and youth of our day, that they may be raised up a generation to praise him!

VIATOR.

House of Refuge.—At a meeting of the Society for the prevention of pauperism in New-York, on the 19th December, a resolution was carried for the establishment of a House of Refuge for Juvenile Delinquents in the city of New-York. The object of the institution is the reformation of children and youth who have been convicted of crimes. After having suffered the penalty of the law, they are to be received into this institution and furnished with the means of moral and religious instruction.

[Observer.]

Monumental Engraving.—We have seen this morning a highly finished and beautiful engraving commemorative of the death of the gallant Commodore Perry, drawn and executed by Miss E. C. Brenton, of Newport, R. I. and engraved by W. H. Bassett and A. Willard. It represents the "The American Eagle lamenting the death of Perry. His family at the Monument. Religion reclining upon the Cross and administering consolation. Liberty within the Temple of Fame, laying his sword upon the altar and the Frigate in which Perry sailed, returning with colours at half mast." The engraving is published by subscription for the benefit of the female art or rather for that of four orphan children of one of her brothers, left to her protection. Who will refuse an appeal like this? The price to subscribers is \$4, payable on delivery.—N. Y. Statesman.

Vaccination.—A gentleman who has visited many houses in different parts of Philadelphia, is surprised at the many families among the uneducated part of the community, who will not submit to vaccination. The objection does not arise so much from fear of the consequences of the voluntary disease or a want of confidence in the efficacy of the protection ascribed to it, as from a practical belief that "what is to be, will be."—Phd. Gaz.

MISSIONARY.

Condensed for the Boston Recorder, from the Missionary Herald for January.

BOMBAY MISSION.

From the joint letter of the Missionaries, dated Jan. 6, 1823, we make the following extracts, which will be acceptable to our readers.

Method of preaching the Gospel.

We still continue our usual method of address the gospel to the people, by the way side, in the field, at their houses, and in their assemblies. Besides this, we avail ourselves of opportunities of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day. Sometimes we deliver written discourses. At others, we read, and explain, and endeavour to apply the Scriptures. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling, and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful diffusion of the Divine Spirit impossible or improbable.

Various Encouragements.

The Jews in this region, though they are not numerous, naturally excite much of our interest and compassion. Our Jewish school teachers, and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favor of the truth, which we cannot but hope will soon break through the fear of man, and be openly avowed. We have similar, but stronger hopes, in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times, manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading, in company with him and several other Jews, from our tract written for them, said so much in favor of the Christian religion, as to subject himself to a fine imposed by his people. There are also some Hindus, who manifest a rather increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do, also, a few Mussulmans and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events. Others indeed, some of every class, Hindus, Catholics, Mussulmans, and Jews, manifest a determined and settled opposition to the Gospel.

Internal state of the Mission.

As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. We cherish the hope that, through Divine grace alone, we shall still be made to rejoice, according to the days wherein we have been afflicted, and the years in which we have seen evil.

[To the foregoing account, which is given by all the missionaries, it is deemed proper to subjoin the following statements, drawn from a letter of Mr. Nichols to the Corresponding Secretary, dated June 30, 1822.]

I have had no serious indisposition since my return to my station, though my former strength has never been recovered. I have not passed my time in so sedentary a manner as I was accustomed to do. I could not sit all day in reading native books, translating, &c. Of course I have been out more among the people, seeking opportunities to communicate to them the blessed Gospel.

This I conceive to be a matter of great importance. The heathen, in general, are not likely to be much affected by what they hear from a missionary, whom they never saw before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost impassable barrier. But this barrier must be passed, by a series of kind attentions and familiar intercourse. Light and knowledge must be let into their minds through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most; to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice, and create affection on the part of his charge towards himself, it is not less so among a heathen people. To gain an extensive acquaintance requires intercourse every day; an intercourse which must be continued for years. Let a Hindu, or Mussulman, settle in New-York, or Boston. He might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there, before he could gain a tolerable acquaintance with a considerable number of persons? I am happy to say, (and I would do it with humility and gratitude,) that I have been enabled to extend my intercourse and acquaintance during the past year, to a large number of people, whom I had not been able to visit before. Many who were once shy, cold, and jealous, have been led to free conversations on the Gospel, and on their own false religion.

Tannah is a very large and growing town, and, with all the region round about is wholly given to idolatry. No breath of the spirit has yet infused life into these dry bones. Yet, I dare not say, that the Spirit of God is not working here. I dare not say, that arrows of conviction have not been fixed in many a heart. Certain I am, that many have heard the Gospel frequently and distinctly proclaimed. Often have I returned home in the evening, after having been for hours in the highways and hedges, my heart burning with the ardent hope that God was about doing great things here, and often have I returned with a heavy heart, saying, *our hope is lost*. But blessed be God, he does not cease to regard us in mercy, though he has not yet given us souls for our hire. We are satisfied with the portion he has given us, though, like Abraham in Canaan, we have no inheritance except by promise.

PALESTINE MISSION.

Letter from the Missionaries at Malta.

Dear Sir,—Agreeably to your exhortations we have endeavored to push forward the business of the Press as fast as possible; and all the information that has come to us from different quarters, has contributed to augment our hopes concerning the extensive and permanent utility of this printing establishment. Among Roman Catholics, our Tracts are not likely, at present, to find a very extensive circulation; but even here, the field is not so limited as it once was; but among the Greeks the field is as wide as their nation, and we are not aware that any obstacle of magnitude lies in the way of circulating among them as many Tracts as we please. It will probably be interesting to you to know what Tracts we have printed, and for your information we send the following list.

Tracts.	Edition.	Lang.	Pages.
Dairymen's Daugh. 2d ed.	2000	Greek.	119
Negro Servant.	500	do.	32
Payson's Add. to Mariners.	1000	do.	22
Short Prayers for every day in the week.	500	do.	70
A Tract on Redemption, by Dr. Nautil.	500	do.	72
Sixteen Short Sermons.	1000	do.	48

Progress of Sin,	1000	Greek.	20
The Traveller and Yourself, 1000	do.	14	
Life & Martyrdom of John Baptist.	1000	do.	28
On Eternity, 2d ed.	1000	do.	16
The Young Cottager, an ed.	1000	pgs. do.	87
The Shepherd of Salisbury Plain.	1000	do. do.	73
William Kelley.	500	do. do.	45
Dairymen's Daughter.	1000	do. Italian.	78
William Kelley.	500	do. do.	32
Progress of Sin.	500	do. do.	16
Traveller and Yourself.	500	do. do.	12
Payson's Address to Mariners, 2d ed.	500	do. do.	10

We have now in the Press a Spelling Book in Greek, which will make a volume of about 160 pages of the same size as the Tracts we have sent you. This Spelling Book we are printing for the Rev. S. S. Wilson, of the London Missionary Society, for which he is to pay us the prime cost. The edition is 1000, of which we take 500. The work was compiled by Mr. W., and in our opinion is well adapted to promote the interests of the Greeks. We hope the Board will approve of this step.

[From the following paragraph it appears, that two of the brethren expected soon to leave Malta for Palestine. From all that has come to the knowledge of the Committee, this resolution seems to have been wisely taken.]

From the favourable representations of Mr. Fisk, from Jerusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard; Mr. and Mrs. Bird with their little son, and Mr. and Mrs. Goodell, intend therefore to embrace the first opportunity to embark either for Jaffa or Beirut, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which, on the whole, the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible, with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family.

Letters from Palestine.

[We have already mentioned the arrival of Messrs. Fisk and King at Jerusalem, near the last of April. They continued in that city and its vicinity till the 27th of June, when they left the city for a temporary residence on Mount Lebanon. Mr. Wolff remained at Jerusalem. At Saide (Sidon) they had the happiness of meeting with the Rev. Mr. Lewis, a missionary from the London Jew's Society. He came out with the Rev. Lewis Way, whose kindness our missionaries gratefully acknowledge. On the 10th of July, they arrived at Beirut, at the foot of Mount Lebanon. Mr. Fisk resided at the latest date, (Aug. 21,) at Antoura, on Mount Lebanon, in a house, which was formerly a college for Jesuits, but was hired by Mr. Way, for a Mission House, and devoted to the use of such missionaries as might come to Palestine. Mr. King was in a family at Der el Kamer.

[The following are brief notices from two letters of Mr. King, one to S. V. S. Wilder, Esq. the other to Mrs. W. who it will be remembered were generous patrons of Mr. King, while he was at Paris. The letter to Mr. W. is dated, Mount Calvary, May 1th 1823.]

"How shall I express to you the emotions I now feel within my bosom! The hour is come, about which we so often conversed in the garden of Naute, and in the little consecrated room at Paris. My feet now stand on that awful hill, where our dear Lord and Saviour poured out his soul unto death and finished the work of man's redemption! Here the arms of everlasting love were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed or be lost forever!

I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear, and also from want of pure water. All this however, I as it were forgot the moment my feet entered within the limits of Canaan. Thus will the soul redeemed from sin forget all the trials of its earthly pilgrimage, as soon as it enters the heavenly Canaan.

I arrived here with my dear brethren, Messrs. Fisk and Wolff, just one week before the passover which we celebrated together on the anniversary of that sorrowful night, when our Lord was betrayed into the hands of sinners and when he agonized in the garden of Gethsemane.

We partook of the sacrament in a little upper room on Mount Calvary, where I lodge. Some of the bread and wine which I had preserved till my arrival here, we used as the emblems of that body which was broken and that blood which was shed, for the remission of sins.

From the letter to Mrs. W. we can make only one extract.

Of all the places I have visited, Gethsemane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah, delight me most. I would also add Bethany, the town of Martha, Mary and Lazarus, whom Jesus loved, and whom he used to visit.

The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are sitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—"Even thine altars, O Lord of hosts, my King and my God."

CHEROKEE MISSION.

TOUR OF REV. MR. BUTRICK.

During the last winter, Mr. Butrick penetrated further into the northeast parts of the Cherokee nation, than he had ever been before. We shall now give several extracts from his journal.

Tuesday, Feb. 4, 1823. Left Taloney in company with brother Thomas Bassel, interpreter, and brother David Saunders, who is our guide to Mountain Town, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles, and called at the Rabbit's. He is the head chief of Mountain Town and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A number of the neighbours came and spent the evening with us. The chief thinks they should all believe if they could have the Gospel explained to their understanding.

[At Taloney, where Thomas had many relatives, they spent two or three days. During this time they had much pleasing intercourse with the people.]

Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inhabitants, full Cherokees; and none that I know of, able to speak or understand English. O will the Lord remember them, and by some means bring them to a knowledge of his great salvation. After breakfast in company with brother Thomas' uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sunset, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene, I can never express. Before, behind, and on either side, were mountains above mountains, peak above peak, rising almost to the clouds.

[The mission here mentioned, is under the care of the Baptist Board of Foreign Missions; and by the members of it Mr. B. was received with great kindness and cordiality. At their request he visited the schools and both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the missionaries. They advised Mr. Butrick to proceed still further toward the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was Soti. The first day, the travellers went about twenty miles to Long Town, where they staid over night. The following is an account of their next day's journey.]

Tuesday, 18. Soon in the morning we set off for Otter Town, where Soti's father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. Sometimes to get round a peak on the ridge, we were obliged to go on the side, where it seemed impossible for a horse to stand. I went forward with trembling steps, sometimes crawling on my hands and feet. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest the extraordinary height and the dismal steep, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

We therefore hastened our way down through the snow perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and in about three hours from the time we first came to the mountain, through the kindness of God we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

We called on the chief and proposed a meeting. He appointed it to-morrow about noon, at the council house. We then rode about six miles to Soti's father's, having travelled about twenty miles. Some of the neighbours came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

Wednesday, 19. Spent the morning in conversation with Soti's father, a very old man. After breakfast we all knelt before our common Lord, to implore his blessing, and then set off for the council house about six miles distant. The road being bad and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled. After prayers & singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Saviour.

I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c. and of his ability and willingness to save all who come to him. After this we sung and prayed, and took our leave of the assembly. Before we left them, however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to Soti's father's and spent the evening in conversation, singing, &c. We attended prayers as usual, but Soti, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

This town lies near the line of North Carolina; is almost entirely surrounded by mountains; contains from one to two hundred families and but one individual that I know of, able to speak English. After breakfast and after commending this dear family and people to God by prayer, we set off for Long Town. We returned a different way from that we came, in order to visit J. Arch's friends, and also to cross the mountain at a place where it is not so high though steeper for a short distance. About 10 o'clock we arrived at brother J. Arch's mother's, where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement. Here we had a precious interview with these dear people; and after dinner having spent about two hours with them, we set out for Long Town. The mountain and the path generally were very bad, so that we did not arrive at the place where we had appointed a meeting until near sun set. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people however, as I thought the meeting was to be that night; and a numerous assembly met at the council house and about 9 o'clock set for me. I told them that by an arrangement with the chiefs I was to meet them the next morning. Brother Thomas and Soti went with them, and spent a good part of the night in talking, &c.

In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled and fifteen or twenty young women or girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behavior. Soon their music ceased and all was still.

After singing and prayer I spoke to them in substance nearly as yesterday, at Otter Town. They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave. The men and boys, and many of the women and girls, came and shook hands with us; after which the old chief with a distinguished dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c. He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees and none were able to understand English. This town is near the head of the valley river.

Friday, 21. Rode down the river ten or twelve miles to Tellico; called on the chief and proposed a meeting. He appointed this evening at the council house, and immediately sent messengers to give information. About dark we went to the place appointed. The people continued coming till after 9 o'clock. We then commenced the services, having 1500 judges, near 200 hearers. As they were ignorant of the first principles of religion I thought best to go over nearly the same ground as in Otter and Long Towns. They seemed attentive to all I said. Our meeting continued an hour and a half. We then took leave of these dear people, a little before 11 o'clock, and returned to the chief's. O may the Lord be with them, and fix his word in their hearts, as a nail in a sure place, and may their souls be saved in the last great day.

Saturday, 22. Soon in the morning returned to our dear brethren in the mission. During this tour I have seen hundreds of Indians, and but two who could talk English; and those were partly educated in white families. Spent the afternoon and evening with our dear Christian friends and the children of the schools.

[On the following Tuesday, Mr. Butrick, in company with the Baptist missionaries, visited another Indian village, ten or twelve miles from the station, and soon afterwards returned to Brainard through a part of Tennessee. The valley towns are situated on the head waters of the Hiwassee, near the dividing line between North Carolina and Georgia, and not far from the upper

corner of South Carolina. The Baptist mission has been established there for several years.

[The following description of eligible places for the establishment of local schools was drawn by Mr. Butrick, in the course of the year past, after a better acquaintance with all parts of the Cherokee country, than any other of the missionaries has been able to gain.]

"As I was riding from Hightower to Taloney, I reflected on the most suitable places for local schools.

My feelings would lead me to place *Taloney*, or *Otter Town*, first. This town is about 100 miles N. E. from Taloney; joining North Carolina. It is fenced in by almost impassable mountains; but contains a beautiful tract of land, sufficient to support a great number of inhabitants. It contains I think, between one and two hundred families. These dear people, in general full Cherokees, and ignorant of the English language, are in a very destitute and affecting situation. Their white neighbours in North Carolina, are hostile to them. And further, the old chief expressed a public and earnest desire to have some one teach them constantly the great things of religion. This town is thirty or forty miles N. E. from the Baptist mission. Almost all the relatives of our dear brother John Arch, live in that place. One or two large towns over the mountain might also be benefited by the instruction.

2. *Ta-ga-e*, twenty-five or thirty miles this side of the Baptist mission, and about forty miles N. E. from Taloney. Here are two large towns, *Ta-ga-e* and *Hemp-town*, so situated that both might be accommodated by one school. These poor people are in a miserable situation. They have no blacksmith nearer, I believe, than Taloney or the Baptist mission; unless the settlements in Georgia may be a little nearer. A poor man, while we were there, broke his axe, and went with us on foot to the Baptist mission to get it mended. This town lies on a most beautiful river of the same name; but called *A-mo-yi* after it passes through the mountain to its junction with the Hiwassee, a little above the agency. This, I think, is about the darkest part of the Cherokee nation.

3. *Turnip-Mine-Town*, about eighteen miles N. E. from Taloney. Within a short distance of this town, are several others, which might all be benefited by a school and religious instruction here.

4. *Pinelox*, about half way between Taloney and Hightower. This town on a creek of the same name, contains many inhabitants, and a beautiful tract of land.

5. *Beaver-dam*, ten or twelve miles from Turnip Mountain, south of the Coosa river; or Cedar Creek town, twelve miles south of Beaver-dam. This last mentioned town lies near a settlement of Creek Indians, who would doubtless be benefited by their proximity to a school.

6. *Turkey-Town*, bounded on one side by Alabama and on another by the Creek line, about twenty or twenty-five miles from the Creek settlements, containing many inhabitants, and a most beautiful tract of land. Here the *Path-killer*, the *Boat*, who is Creek interpreter, and many other chiefs, live. Here we could have frequent intercourse with the Creeks, and by means of the *Boat*, give them much religious instruction. The *Boat*, though a Cherokee, is yet one of the chiefs of the Creek nation; attends their councils; and has great influence with the people. He is frequently visited by the chiefs and hunters of that nation, with whom we could converse and thus spread the knowledge of divine things thro' that dark land.

7. *Frog-town*, or, as generally called *Broomstown*.

8. *Aumuchee*, fifteen miles west of south from Mr. Hick's, on the path leading to Turnip mountain. I mention this place on account of the great anxiety of the people last spring to have a school. There are ten or twelve families, and a beautiful tract of land.

9. *Moose-Town*, or *Bushy head's* settlement. This is a very important settlement, though not in as fertile darkness as the others.

10. *Spring-Town*, on the north side of the Hiwassee river, fifteen or twenty miles above Columbus.

[From a summary of Mr. B.'s labors, during a part of the year past, it appears, that he travelled about 2000 miles in the Cherokee country and held about one hundred and fifty meetings with the people.

At these meetings he either preached or expounded some portion of Scripture; or stated & explained some of the leading doctrines of the Bible; or repeated the history of our Lord's sufferings and resurrection. He found the natives peculiarly attentive, and in no case was he interrupted by improper conduct. He visited eight large villages, where the Gospel had never been heard before. In his opinion, two evangelists might be well employed in that part of the nation, which extends from Otter Town to Hightower, one hundred and thirty-five miles, in a southwesterly direction, and from the Cherokee eastern line to Coosawatchee, about sixty miles. This territory contains more than half the Cherokee population.]

BOSTON RECORDER.

SATURDAY, JANUARY 10, 1824.

DR. WOODS' LECTURE ON QUOTATIONS.

"The objection to the Inspiration of the Evangelists and Apostles from their manner of quoting texts from the Old Testament, considered in a Lecture, delivered Sept. 2d, 1823, in the Theological Seminary, Andover. By LEONARD WOODS, D. D. Published by the Students."

The objection is thus stated. "The writers of the New Testament make quotations from the Old Testament incorrectly; that is, the quotations do not exactly agree with the passages which are meant to be quoted. The writers sometimes apply the texts quoted to subjects entirely different from those to which they were applied by the original writers. Sometimes texts are both quoted incorrectly, and applied to a wrong subject, in the same instance. In many places, the writers quote as predictions, texts which were not intended to be predictions. Such mistakes, the objector says, are utterly inconsistent with the supposition, that the writers were divinely inspired."

All that Dr. Woods proposes to accomplish in the lecture, is to bring distinctly before the students, the principles on which the proper solution of the difficulty rests, and to adduce as many instances of quotation as may serve to illustrate and confirm those principles. He begins with the texts, which are thought to be quoted as predictions, and which are represented by the Evangelists as being fulfilled. He first remarks, that the manner of quoting now referred to does not necessarily imply that the passage quoted is a prediction, or that it is regarded as such by the writer, who quotes it. The quotation may be used to denote a mere comparison of similar events, to signify that the thing spoken of answers to the words of a Prophet. It may be cited in the way of illustration. This is the universal practice of good writers, and the writers of the New Testament were under the influence of the same reasons as other writers, to quote in this manner. They had few books, and they held the Scriptures in the highest reverence. They were in the habit of consulting their sacred books, with earnest and devout attention; so that they imbibed the very mode of thinking and the mode of speaking, there exhibited.

What then is the design of those quotations, in the New Testament, where it is evident no prediction is concerned. "It is the enforcement of

some religious truth, or the illustration of some important fact. A Quotation in any case, manifests an answer such a design, if the words are suited to express the thing intended, though used originally for another purpose; or if without such exactness, in the words, the general principle involved in the original use, was the same as that which is involved in the quotation."

The passages in Matt. ii. 15, and Matt. ii. 17, 18, and Matt. xv. 7, 8, 9, are given as examples.

This practice of quoting for the purpose of illustration is perfectly conformable to common practice. What is more common than to illustrate the truths and duties of religion by a familiar citation of Texts. The writers of the new Testament make quotations in the same way with us in another respect; that is, they frequently apply texts of Scripture in a very different manner from that in which they were originally applied. For example in our confessions to God we use the words of David in the 51st Psalm. "Against thee, thee only have I sinned and done this evil in thy sight."

The frequency and propriety of this manner of making quotations might be illustrated by a reference to our practice, in regard to the classics. For example if we would show, that we think necessary to guard very watchfully against an enemy especially when he professes kindness, we make a quotation from Virgil; *Tuus Dantes dona ferentes*. I fear the Greeks even when they offer presents.

But it is said that Matthew quotes a sentence from the Old Testament, which is not to be found there. Matt. ii. 23—"And Jesus came and dwelt in a city called Nazareth, that it might be fulfilled which is spoken by the Prophets. He shall be called a Nazarene." No such passage is found in the Prophets, therefore, the quotation is supposed to be sufficient to prove that Matthew made a mistake, and of course was not under the infallible guidance of the Spirit.

"But such a supposition may on further inquiry appear without any sufficient grounds. Indeed, I think this passage may furnish a happy illustration of the principle, on which quotations are frequently made.—Nazareth, and those who dwell there, were in the time of our Saviour, held in great contempt; as appears from John i. 46; viz. 32, 4, other places. To be called a Nazarene was therefore, to be disgraced,—to be represented as base and despicable. It is admitted that the Prophet nowhere uses the particular expression concerning Christ, which is found in Matthew. In this day, it might have been no mark of reproach; so that had they used the phrase then, it might not have conveyed the meaning intended. But did they not in various ways foretell that the Messiah should be despised? that he should be reproached as base and contemptible, & treated with insult. And was not this the same, as was afterwards testified by his being called a Nazarene? Was this a summary way, and a very forcible way, expressing the very thing which was predicted. And must we not consider the fact of his having lived for a time, with his indigent parents, as despised a place as Nazareth, and thus coming to bear the name of a Nazarene, as at least one accomplishment of the various predictions respecting the reproach and contempt which were to be upon him?"

It has been thought that the writers of the New Testament quote not only imperfectly, but incorrectly. As 2 Cor. vi. 18. "And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." No passage exactly like this can be found in any part of the Old Testament.

"This manner of quotation must, I think, appear perfectly just, if the same paternal love and faithfulness, which had been exercised in the case of Solomon, was in fact exercised towards the Corinthian Christians; and if this was what the Apostle meant to declare. And who can have any doubt of this? Surely God did not promise paternal kindness, or as a singular thing in his administration. It is much more consistent, to consider the promise as securing to him that same faithful affection and care, which God had exercised towards his obedient children in every preceding age, and upon which they might always rely, as it flowed from the immutable perfection of his nature. According to this view, the animating, comforting truth, which the Apostle meant to declare to the Corinthians, was this:—The unchangeable God, who promised that he would be a Father to Solomon, and would make him his son, will show the same favor to you; and if you are obedient, he will be my sons and my daughters."

Upon the same principle, the Apostle says to Hebrew Christians: "Be content with such things as ye have; for God hath said 'I will not leave thee, nor forsake thee.' God said originally to Joban. The Apostle uses it for the encouragement of the Hebrews."

In the same way we see how it was suitable to the Apostle to quote several passages or parts of passages from different parts of the Old Testament, as he does in 2 Cor. vi. 16, 17. And it is in the same manner we continually quote scriptures now.

"What then is the conclusion to which we are brought, in regard to that whole class of quotations which have now been considered, and which have been supposed to furnish an insurmountable objection to the inspiration of the New Testament writers? It is this; namely, that the obvious design of the writers was, to illustrate and enforce divine truth; and that they did this in a manner, which is in itself perfectly just and proper,—which prevails to a great extent in the present day, and which, springing as it does from the principles of our nature, must prevail in all ages. My conclusion is, that quoting from the Old Testament for this purpose, and in this manner, can no more be objected to the inspiration of the Apostles, than their using human language, or their endeavoring to impress divine truth by metaphors, or any other figure of speech."

NEW-HAMPSHIRE STATE PRISON.

Expense of the Establishment.—Six years ago when the number of prisoners was very little more than it is now, the expenditures exceeded the receipts more than four thousand dollars. The expenditures have been regularly diminishing since the last year, when the prison gave an account of the state of two hundred dollars.

Salaries of the Officers and Guard.—The warden receives eight hundred dollars; the deputy warden two hundred; two superintendents one hundred and forty dollars each; four keepers one hundred and twenty dollars each. They except the warden, receive their board as a part of their compensation.

Number of the Prisoners.—The present number is sixty. The number has been diminishing several years, till recently, while the population of the state has been increasing, so that there have not been essentially altered, so that we were led to hope that crimes were becoming

...duty of Christians to promote
spiritual welfare of God's ancient covenant
people, through whose instrumentally the Old and
New Testaments were given them.

100

A letter from Cefalonia, dated Oct. 10, says—
Lord Byron, who came here in Aug. last, with
intention of joining the Greeks, has found
him in such a state, that he has deferred his
trip for the present, and sent over two gentlemen

ing—By HALL J. KELLEY, A. M. 347 W
down.

EST published and for sale by LINCOLN & EMMANUEL, No. 53, Cornhill, the 5th edition of *Director, a Spelling-Book*, for the young classes in schools, containing the elements of the English Language, and lessons in Orthography and dictating.—By HALL J. KELLEY, A. M. \$25 1/2 dozen.

POET'S CORNER.

THE WIDOW OF NAIN.—A SKETCH.

From the Wesleyan Methodist Magazine.

He was an only child:
And all the fond affections of her heart,
A Mother's heart, were fixed to agony
On him, her darling. The strong nervous frame,
The manly features, and the graceful air,
But most the voice melodious, often drew
The tear of memory from her fading eye.
She was a widow—and in these could trace
The dear resemblance of his Father's form.
He was her hope; and all of future joy
She told on earth, did aggregate in him.
O! 'twas her daily, her delightful task
To minister his comfort; well repaid
If he were happy, while her aged breast
Throbbed with delight, when from his smiling lip
Dropt in kind accents, filial gratitude.

His cheek grew pale;
Save that a crimson blush, more delicate
Than health's coarse pencil on the face of youth
Delicately ever, fiercely kindled there.—
The mother's eye saw the deceptive spark,
Like some advancing meteor, soon to lay
Her hopes in ashes.—Long her aged form
Bent o'er his wailing frame, in agony
None but a widow's mother e'er can know.

As sinks the crescent moon, in feeble splendour,
Yet mild and lovely, so he sunk to rest.
She gazed in all the silence of despair;
And when the last faint beam of parting life
Had pass'd her eye, a more than midnight gloom
Hung o'er her soul. They bore him to his grave,
A lovely victim; many a weeping eye
Shed kind libations on his early bier.
In all the racking emphasis of woe,
The trembling mother follow'd.—On they pass'd,
And soon the lofty gates of Nain unfold,
As mov'd the solemn pageant to the tomb.
Scarcely they clos'd, when from the bleeding heart
Of the lone widow, burst a shriek of woe,
While from her eye a flood of bursting tears
Issued afresh.

What soothing, gentle voice,
Breaks the sad silence? "Widow, weep no more!"
She raised her drooping head; the tender sound
Seem'd like the filial accents of her child.
It was the "Man of Sorrows," he who felt,
For human wretchedness,—so deeply felt,
That not his life was dear that man might live.—
"Weep not,"—but from her quivering lip, a word
Escap'd not, while expressive of despair
She shook her hoary hair.—Straight to the bier
In solemn silence great in conscious power,
The Saviour now advanc'd.—Back to the heart
The wondrous blood impetuous recoil'd,
And every eye was rivetted. They stood
Gazing; while 'neath the weight of morbid clay
Inanimate, their terror-stricken limbs
Shook like the pendant dew-drops in the breeze.

The Son of God, in all the majesty
Of power illimitable,—all the zeal
Of pure benevolence,—now rais'd his arm;
And as it rested on the motionless bier,
His voice imperative the silence broke,—
"Young man arise!"

A deep, responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick breathing sob,
Declare, the spirit heard its Maker's voice,
Heard and obeyed. The fainting mother sunk
Beneath contending passions, whilst her eye,
Bursting with hope, anxiety, amazement,
Watch'd every motion, and her listening ear
Drank every sound:—she saw the corpse awake,
Cast off the folded garments of the grave;
She saw her only, her lamented child
Rise like a midnight spectre from the tomb,
And gaze in wild amazement on the scene.
She saw that well-known eye, she lately clos'd,
Resume its brilliancy, she saw it rove
From form to form—she saw it rest on her.

"Thine! 'tis thine! 'tis thine! madress! 'tis thine!
It cannot be!" she deems the bliss too great.—
"Mother!"—She hears the voice, & starting quick,
Springs from the earth; again the filial cry
"My Mother!" bursts upon her ravish'd ear.
She dies in his embrace, she grasps her child,
No shade delusive; tears of ecstasy
Relieve her loaded bosom; down she sinks
O'erwhelm'd with gratitude, and at his feet,
Who wrought the deed of mercy, pour their praise.

MISCELLANY.

An Address delivered before the Society of the Alumni of Williams College, on the day of the Annual Commencement, September 3, 1823. By JOHN WOODBRIDGE, Pastor of the Church in Hadley, Mass.

From this truly eloquent and powerful Address we make a few brief extracts—not so much to introduce the author to our readers, as to give to his noble sentiments a wide circulation.

CONTRAST BETWEEN CHRISTIAN AND PAGAN GREATNESS.

The characters approved by Christianity; are as opposite, as they are superior, to all the models of excellence, proposed by other religions. No contrast can be stronger, than that which exists, between the great men and the noble company of the apostles, confessors, and martyrs of the cross; it is pride against humility—stubbornness against patience—contempt, or implacable wrath, against love to enemies—and patriotism, pursuing its country's glory, at the expense of the rights, the peace, and the existence of all other nations, against that universal benevolence, which recognizes in every man a brother, weeps with all that suffer, and pours out its prayers, and toils, and devotes itself, to bless and to save the world. It would be superfluous to remark, that heathen genius has never conceived of such purity and loveliness, as unite their attractions in the majestic Redeemer; his character is all original; it is a beam in a starless hemisphere, a single radiating point on the night of human destiny. It is easy, therefore, to account for the wide difference, which has often been observed, between the spirit and sentiments of Christian writers, in every department of learning, and of those, who draw all their materials of thought and of ornament, from pagan sources. Not to say, that antiquity furnishes no example of a philosopher, who could think like Newton, or of a moralist, who could elucidate human obligation like Edwards, or Johnson; we find a proof of the superiority of Christian principles, even in those works of imagination, which are deemed scarcely susceptible of influence from religion. The common romance and the novel, with all their foibles and ravings, would be more contemptible than they are, did they not sometimes, undesignedly, catch a conception, or adorn a character, from the rich treasury of revelation; and the more splendid fictions of the poet, derive their highest charm, from the evangelical philanthropy, tenderness, and sublimity that invest them. But for the gospel, Homer and Milton might have stood upon the same shelf, equals in morality, as they are competitors for renown; Young, had been ranked with Juvenal; and Cowper, perhaps, the enchanting Cowper, had united with Horace and with Ovid, to swell the tide of voluptuousness. I revolt from the thought. Who would reduce to one mass of sensuality, inflammable passion, pride, superstition, and impiety, all that delights us in the aspirations of fancy, and the magic of invention?

OBLIGATIONS OF LITERATURE TO CHRISTIANITY.

The benefits which Christianity has conferred on science and literature, are not to be forgotten by him, from whom the labors of his predecessors have removed the impediments to knowledge, and who fears, in undisturbed seclusion, on the collected results of centuries. The Gospel has given to the human mind, its

mightiest impulse; and the revival of its pure doctrines, was the era of improvement, in all that refines and dignifies the social state of man. By the grandeur and unutterable interest of its subjects, it raised "the soul to heavenly musing," and gave it wing for the highest flights of science; and, leading to an investigation of the languages, arts, and history of antiquity, for the illustration of its records, it unlocked to its students, the intellectual wealth that ages had accumulated. It was thus that Wickliffe, and Huss, and Jerome commenced that stupendous revolution, which has elevated benighted nations to the dawning glories of a moral day, destined still to advance in brightness, till not a cloud or a shadow shall remain, to deform the face of this beautiful world. Had not the gospel been given to Europe, it would, we have every reason to believe, have continued to this hour, in all its original ignorance and barbarism; and the energy of a Voltaire, a Hume, and a Gibbon, instead of employing itself against the designs of enthusiasts and bigots, had been expended in the depredations of savage warfare; in studying the mysteries of Druidism; or, in celebrating, with all the warmth of devotion, the deeds of the terrible Woden. Such are the obligations of learning, to Christianity; and it must be no ordinary ingratitude in the scholar, to overlook the claims of a religion, which is the source of his purest pleasures, and prostitute all its gifts to serve other interests, hostile to its spirit and its aims.

A TRIBUTE TO SANCTIFIED GENIUS AND ERUDITION.

Scholars may do much for the gospel; and surely, their labors and their zeal, should bear some proportion to their means of efficient action, and the magnitude of their responsibility. To them it belongs, to bear the decided testimony of their example, eloquence, and wealth, to the benignity and importance of christian institutions, and the objects of christian philanthropy. In a country where learning is respected, their voice will be heard; and the cause must be a bad one, which their patronage cannot raise to popular estimation. Of the agencies employed by Providence, for carrying into successful operation the designs of societies, aiming at the conversion of the world, none have been more influential, than genius and erudition, dedicated to the glory of God, and employing all their energies, to quicken the dormant sensibility of Christendom, to the extent of its obligations, and the intensity of the woes, claiming its commiseration. Need I refer you to examples? I might speak of a MELVILLE HORNE, whose "Letters on Missions," seemed like the mysterious power of electricity, dissolving, as by a touch, the icy selfishness that had incrustated and bound a thousand hearts, where dwelt the hope of heaven;—of a BUCHANAN, who opened to the world, the horrid deeps of pagan abomination and wretchedness;—of a WILKINSON, whose expansive soul embraces all his kind; his country's boast; the benefactor of nations; whose Africa, bursting her manacles, and lifting her banded hands on high, hails as her deliverer;—of a BOURDINOT, that venerable patriarch, whose praise—though his silver locks lie low in the dust—will still be heard, from the cottage, where the poor widow weeps over her Bible, to the wigwam of the forest, where the bloody Indian lays aside his tomahawk, and learns, at the foot of the cross, to forgive and to bless his enemies;—of HUNDREDS MORE, whose names, the records of millennial glory will emblazon, when the deeds of earthly greatness shall have been forgotten, or remembered, only as the exploits of the giants before the flood. Scholars! the field of christian enterprise is before you; it is wide to the harvest; enter, and in the foremost rank of the laborers, toil with unflinching diligence, till, dismissed by a summons from heaven, you depart to your rest and your high reward.

PERSEVERANCE OF THE FRIENDS OF ERROR.

The adroitness and diligence of the promoters of error, should stimulate all the friends of the gospel, to unwearied labors for its defence. It is well known, that the riches of ancient and of modern science, have been ransacked, all the arts of literature explored, and all the arts of imposture laboriously studied, to furnish the adversaries of the Saviour to the worst than vandal war, which they have proclaimed. On every side and in every form, the assault is made. Poison lurks in the amusing pamphlet, and the philosophical essay; it is diffused through the volume of sermons, the religious tract, and the heavy commentary on the scriptures; it mingles with politics; and it rolls, deep and unobserved, with the current of song. The insidious foe bursts upon us in flashes of wit, or melts us by his tenderness, or awes us by his majesty, or stalks before us in the solemn gravity of wisdom. And to whom but scholars, does it belong, to detect, expose and restrain him? For what, have they been furnished with knowledge, and taught to reason, if not to instruct mankind; to vindicate the truth against all its assailants? Nor can they doubt, whether, in such a cause, their ultimate triumph will be complete;—sophistry must fall before argument; misrepresentation must yield to facts; Omnipotence has promised them the victory.

DUTIES OF PROFESSIONAL MEN.

In the performance of his professional duties, the literary man may find frequent occasions, which he cannot, without peculiar guilt, neglect, of doing honour to the sentiments of the gospel. I refer not here to him, the whole of whose official life is avowedly devoted to the single object of defending the truth, and extending the blessings of Christianity. He must be a wretch indeed, if, with the authority of a messenger of God to men, he overlooks the design of his embassy; substitutes the dreams of speculation for the religion of the cross; or suffers the allurements of this passing world to divert him from the durable realities of the life to come. It is not the clergyman, only, with whom the principles of religion should be associated and blended with all his pursuits. Happy is that advocate at the bar, with whom the emoluments of his situation are of little worth, compared with the interests of justice and humanity;—who reproves vice by his example, as well as by his tongue; who dissuades from contention, and pleads the cause of oppressed innocence and poverty; who is not ashamed to be singular in goodness, and to prove by his words and by his life, his sincere attachment to the doctrines, and his humble dependence on the promises of Jesus.—The widow and the fatherless shall call him blessed; and, dying, their tears shall bedew his grave. Precious tribute to virtue! Lawyers! may such be the tribute, offered to your hallowed memory. Happy is that Judge on the bench, who, like Hale, remembers the omniscient eye, and dwells on the day, when all his decisions, and the motives which prompted them, will be reviewed by the God of righteousness; who bows to the authority of revelation as supreme; and who recommends to the trembling criminal, that blood of atonement, whither himself has fled for protection and peace. Happy is that Physician, who, with the illustrious Boerhaave, carries his devotions into all the experiments and studies of science; who unites to his prescriptions, the ardent prayer of faith; who brings to the chambers of the sick, and the hovels of the poor, more than earthly consolations; and who, in reply to the anxious demand,—

"Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous stuff,
Which weighs upon the heart?"—

points the dying sinner to the Lamb of God, bearing the griefs, and taking away the sins of the world. Such a man, seems an angel of mercy; the fairest image on earth, of our blessed Redeemer.

er. Happy country! where such men are the ornaments of learning, in all its professions; and are loved and honored as they deserve. Happy must thou be in thy institutions and laws; in their wise administration; in thy prospects for the future; and in the glories of the church within thee. Wretched country! where men of a different character, occupy the seats of influence; corrupting and corrupt; weakening thy dearest hopes; draining thee of thy morals; and exhausting thy interest in heaven.

From the Philadelphia Recorder.

THE SHAKING QUAKERS.

RELEVANT TESTS.

Ann Lee equal with Jesus Christ.

The Shakers believe Ann Lee to be equal with Jesus Christ. And as the one was to be a child born, a son given, whose name should be called the everlasting Father, so the other was to be as expressly fulfilled in one who should be called the everlasting Mother.

Jesus Christ was only Man.—The Shakers believe that Jesus Christ was mere man. They say he was given as a perfect pattern for every person to follow; according to the measure of his dispensation, the church was as really the body of Christ, a body as really anointed as the man Jesus was, while visible on earth; and God did as really dwell in the one as in the other.

Confession of Sins.—It is required of every person, before he can join the Society, to confess his sins to one or more of the elders. They affirm that confessing their sins to them, is confessing them to Christ who dwells in them.

They pardon Sins.—After confession they grant pardon and remission. As the Son of Man (say they) had power on earth to forgive sins, so he gave the same power unto his followers whom he had chosen to give the knowledge of salvation to the world, which treasure was committed to earthen vessels. Whosoever sins they remitted, they were remitted unto them; and whosoever sins they retained, they were retained.

Gift of God.—They profess to be directed and governed in all things by immediate revelation, which is called the gift of God. It was first communicated by the Lord to Ann Lee, and has been transmitted to her successors, and thus handed down to the whole community.

The benefit of Christ's death extends to departed spirits.—The Shakers believe that Jesus Christ, after his death visited the world of spirits, and preached deliverance to those who died in sin & impenitence, in former dispensations; tendering to each pardon.

They deny the Atonement.—We do not (say they) believe in imputed righteousness, the doctrine of the Atonement, nor Christ's making satisfaction for sin.

Universal Salvation.—"We believe (say they) the Gospel in the power of it, will be offered to every soul, if not in time, in eternity; and finally will prevail and conquer, and bring creatures back from whence they are fallen; and every knee shall bow, and every tongue confess Christ, to the glory of God."

Marriage.—Marriage is considered incompatible with holiness. They consider it the source and fountain of all sin, and maintain that those who live in this state, live after the flesh; and therefore cannot serve God acceptably.

Millenium.—They assert that Christ has in them made his second appearance, without sin unto salvation;—that they enjoy the Millenium, & that the Messiah's reign on earth will never be visible except in the hearts of his people.

War.—They bear a decided testimony against warfare, and say that none are christians who advocate it.

Oaths.—Their practice in this respect is similar to that of the Quakers—they object to oaths, but affirm.

Language.—They do not use the plain language, thee and thou, according to the custom of Friends, but reply for the affirmative, yea; for the negative, nay.

Worship.—Their worship is very singular, they say that when their church was brought into order they were by the gift of God to go forth in the dance; accordingly this exercise constitutes their principal worship. On the Sabbath they repair to their meeting-house, following each other, two by two. The women enter at one door, and the men at another, and continue separate during worship. They generally begin the meeting with singing an anthem, expressive of their faith, and redemption from sin; only one part of a tune is sung by both sexes, and that simultaneously. They sing loud and shrill, and seemingly very spiritually. No discord is heard, but perfect concert and harmony. During this part of their devotion some are seen to tremble and shake. When over, the minister delivers an address to the people, and frequently expatiates on the necessity of being prepared to worship God in the dance, and finally bids them to be ready for labor. They then, or before, throw off their coats, and commence a regular and sometimes swift step towards the elders, who stand in front, and sing some lively tune, similar to those played on the violin at country dances. They draw forward a little distance, then exercise their feet a few seconds, after which they suddenly turn about, recede, and again advance, and thus alternately for one or two hours. Sometimes they go promiscuously about the house; at other times they pass suddenly around the room, clapping their hands. Some of them are occasionally seized with fits of turning suddenly on the heel like a top, with violent bodily agitation, which often lasts for more than an hour. Some of now and then speak in an unknown tongue. They never pray vocally, but all kneel and each pray for himself in silence. When the meeting is closed, they all retire in the same order in which they came.

Church Government.—The officers are, Elders and Deacons, the former have the superintendence of the Society, the latter transact the temporal affairs.

All things in common.—It is expected that all who join the Society will give up their property, but it may be retained if preferred.

VALUE OF NEWSPAPERS.

Few persons we apprehend, justly appreciate the value of a well conducted Newspaper. And we have reason to believe that there are yet many families in our land who do not regularly receive a Newspaper or Magazine of any kind. Were the heads of such families sensible that they are depriving themselves and their children of a privilege that would have a very important bearing upon their future prospects and usefulness in life, most certainly they would no longer live in the neglect of a duty so obvious and important as that of supplying themselves regularly with the papers of the day.

In our childhood we were intimately acquainted with a family residing in a neighboring state, consisting of fourteen children, (eight sons and six daughters.) The parents were poor, but honest and industrious. They sent their children to a common school, and did not neglect to procure for their use, once a week at least, a good newspaper.—And we well remember with what anxiety these children awaited the weekly arrival of the post, that brought them intelligence from all quarters of the world. These papers had the effect to assist them in acquiring their education, to furnish them with pleasant and profitable employment for many an evening hour which might otherwise have gone to waste, and to store their minds with useful knowledge and prepare them for future usefulness in life. As the sons respectively arrived at the age of 15, the father would thus address them:—"My son, you have now arrived at an age when you are to enter the broad theatre of the world, and act your part therein. I have brought you up in the fear of the Lord, & given you such an education as was in my power

to bestow. This is all I have to give. You have now to choose your employment for life. Take the Bible for your guide—fear God, and keep his commandments—"as you would have others do to you, do ye even so to them."—then, my son, you will always find friends in this world, and in the world to come you will have a Friend who sticketh closer than a brother." Nearly all these children have reached the age of manhood—the sons are all engaged in honorable occupations, and the daughters are pleasantly settled in life, with the exception of one, who we believe has gone to another and a better world. The aged father still lives, to call down blessings on his offspring—but the spirit of the mother has gone to the mansions of immortal glory.

"Let a family of children be put regularly in possession of a newspaper—and let another family, though possessing the same advantages with regard to scholastic acquirements, be deprived of it, and the difference between them will be perceptible to the slightest observer." [Zion's Herald.]

From the Christian Register.

BRIEF HINTS TO PARENTS.

The Inquisitiveness of Children.—"One of the distinctive qualities of our nature, is the principle of curiosity. The disposition to pry out the how and the why, is sometimes seen from the very cradle, and is always to be regarded as an auspicious token; it being in fact the germ of all future improvement—the genuine bud of intellectual fruit. Nor is it scarcely conceivable, how great advantage might be taken of such a toward disposition, were it under the constant management of superior skill, united with patient industry. But, in the nurture and training up of children, this important particular is, for the most part, overlooked, and their early curiosity either damped or mis-directed. And in this way many are made dullards, or frivolous, who might have been shaped to intellectual excellence."

Children come into a world, where, to them, every thing is new and strange; a world of which, and of all therein, they are utterly ignorant. And how do these newly-born citizens of the world act? Why just as persons come to years would act, under like circumstances.—God hath given them an appetite for knowledge, and they seek after it with ardency. What is this? What is that made for? How is it done, and why is it so? These, and scores of similar questions, are asked by children, and to them the information they inquire after is material, though their questions may seem trifling in the eyes of those to whom the things were long since known.

Were their inquiries properly encouraged, it would lead them to think for themselves: it would put them upon the exercise of their reason, as well as of their memory. At the same time, if there were observable in them a forward pertness, or any real impertinence, it might easily be checked without damping their curiosity.

I have seen fathers so stately and stern, that their children scarcely dare speak to them, and much less familiarly to question them. And I have seen schoolmasters, who would require the familiar question of a little pupil with a frightening frown, if not with a hard blow. Thus the young mind is pinioned, and they bid to soar.

At this unformed period of life, children are not only inquisitive, but ready to believe every thing they hear. And if parents are deficient in giving them the information they are seeking, they naturally endeavor to gain it from others. And thus incorrect, if not dangerous, ideas may be, and doubtless often are, infused into their unsuspecting minds.

For the Boston Recorder.

AMERICAN TRACT SOCIETY.

Donations received in December, 1823.

Aux. Tract Society, Brattleborough, Vt.	\$ 71
do. do. North Yarmouth, Me.	1 00
do. do. West Boylston, Mass.	5 16
do. do. Barton, Vt.	2 50
do. do. Walpole, N. H.	3 00
do. do. Troy, N. H.	0 25
do. do. Langdon, N. H.	1 08
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Fem. Aux. Tract Soc. Winchendon, Mass.	5 83
Miss Maria Hallcock, Plainfield, Mass.	1 00
Mr. G. Hallcock, the Boston Telegraph for 1824.	2 50
Mr. N. Willis, the Boston Recorder for 1824.	2 50
From Life Members.	
Daniel D. Rogers, Esq.	80 00
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Hon. Benj. Tallmadge, Litchfield, Conn.	40 00
Mrs. Maria Tallmadge, do. do.	40 00
Andover, Mass. Jan. 1, 1824.	
AMOS BLANCHARD, Treasurer.	

While the Committee of the American Tract Society acknowledge with gratitude to God and to benefactors, the timely aid afforded, they would respectfully and affectionately invite the attention of the friends of the Redeemer, to the wide field of usefulness which is opening before them, with constantly increasing interest. The friends of God and man, especially in the destitute parts of our country, are daily becoming more awake to the importance of diffusing among all classes of society, the knowledge of divine truth by Religious Tracts. The Committee have constantly in their hands letters, requesting new Depositories of Tracts with an urgency that is truly affecting; & they have resolved to go onward, in answering these calls, till they find themselves so deeply involved, that they are compelled to stop. Such a time, they trust in the good Providence of God, will never arrive; for they look with confidence to the Christian Community around them, who know at how low a rate Religious Tracts are afforded, with what care they are most extensively circulated, and how signally they are blessed by the precious influences of the Holy Spirit.

STATISTICS.

Extracted from Mr. Ingersoll's Philosophical Discourse.

There are half a million of scholars at the public schools throughout the United States; and more than three thousand students at the colleges which confer degrees.

There are five hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students at law.

There are about ten thousand physicians, and upwards of six thousand lawyers.

There are about nine thousand places of worship and about five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries and improvements in the arts.

Between two and three millions of dollars worth of books are annually published in the U. States.

A thousand newspapers are published. There are more than one hundred steam boats, comprising more than fourteen thousand tons, navigating the Mississippi.

The vessels of the United States, by sea, perform their voyages on an average, in one third less time than the English.

There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike roads.

There are three thousand legislators. There are two hundred printed volumes of Law Reports.

Useful Remarks.—I heard the hammer of a mechanic that owes me, at four o'clock this morning.—"I'll trust him till April."

I saw another, yesterday afternoon, who was working on hand, lounging at the corner. "I'll suit him next week."

[National Journal.]

OBITUARY.

For the Boston Recorder.

Died at Douglas, Mass. Nov. 14th, 1823, Mrs. CLARISSA HOLMAN, wife of Rev. DANIEL HOLMAN, aged 39 years. Descended from pious parents, she was early dedicated to God in the holy ordinance of Christian baptism, and favored with religious instruction. From a child she manifested a peculiarly tender and affectionate disposition, and was uncommonly attentive to the advice and through the abundant mercy of God, she was led to remember her Creator in the days of her youth. Having a deep sense of sin and of the deplorable state of the human heart, she was, for a season, in a state of suspense relative to her own moral state, and, therefore, hesitated about publicly professing religion. But at length her doubts were removed, and her hope confirmed. She united with the church of God and continued to adorn her profession to the day of her death. As her constitution was naturally very delicate, she was subject to severe nervous affections, and enjoyed but a very imperfect state of health for a number of the last years of her life. But humble hope in the mercy of God, through Jesus Christ, produced that resignation to the will of God and that calmness and serenity of mind, which greatly alleviated her sorrows and soothed her heart. For several months before her death, she had an impression on her mind that the time of her departure drew near. With calmness and composure she set her house in order and made preparation to remove to a house not made with hands, eternal in the heavens. During her last sickness, which continued about six weeks, she endured extreme pain and distress. But God was pleased to grant her great and special manifestations of his mercy and grace. She had such a view of the excellency and glory of God and of the blessedness of his kingdom, and of the use of her reason, yet even then her soul seemed to be elevated above this world and absorbed in contemplating the glories of Christ's kingdom. And in her rational and lucid moments, she expressed entire submission to the will of God and an earnest desire for the salvation of immortal souls.

After imparting her dying counsel and advice to her beloved children and friends, and making many prayers for them and for the church of God, she quietly slept the sleep of death, and entered, we trust, into the joys of her Lord. Her death rests in hope, and her soul, too elevated and refined to dwell with mortals here below, has joined the society of kindred spirits in heaven, ever to sing the praises of redeeming love. Her religion was not of that cold and speculative kind which rests in mere words and forms, but flowed from a warm and affectionate heart and prompted to zeal and activity in the service of God. Hence she was led to form, in the place where she lived, and to promote as far as her feeble health would permit, a society of young children, to aid in the education of heathen children—also a female praying society—a cent society and a reading society. And if but little has been accomplished by these societies, it is not owing to the want of zeal and activity in their founder, but to the want of kindred spirits, actuated by the like zeal to promote the glory of God and the salvation of immortal souls.

As a companion, Mrs. Holman was peculiarly kind and affectionate—and as a mother, she daily manifested the most tender sensibilities of soul, to promote the present and future happiness of her beloved offspring. To her friends she was strongly attached and was always ready to rejoice with them in prosperity and sympathize with them in adversity. For her enemies she felt compassion, had a wish to do them good and sought their everlasting peace. By her death, her afflicted husband and bereaved children have sustained an irreparable loss—and the church of God is deprived of a worthy and active member. But they are consoled with the animating hope, that for her to die was great and unspeakable gain—that she is now admitted into the holy society of the blessed in heaven, where peace and joy reign triumphantly and in perfection for ever and ever. "White, blessed are the dead which die in the Lord."

Died, in Halifax, Mass. on the 8th Dec. Mrs. Phebe, Wife of Mr. Isaac Thompson, aged 45 years. By her death, the Church has sustained the loss of a worthy member, her husband of a pious and an affectionate wife, her children of a kind and faithful parent. She was a uniform, humble and sincere Christian;—a firm believer in the doctrines of Grace; and was manifestly a person of prayer. She has evidently departed to be with Christ, which is far better.

In Hopkinton, Mass. the 26th Dec. last, Mr. Willard Daniels, aged 24, the only son of Capt. Perry Daniels. He was a young gentleman of much usefulness, of an amiable disposition, and much endeared to the society where he lived.

At Abington, Dec. 13, 1823, Mr. John Porter, aged 84 years.

In Eastport, Capt. Elias Bates, aged 52. By his will he directed that his body should be closed in lead, bound with hoops of the same, and instead of being committed to the earth, to be taken to sea, three miles S. W. from Salt Rock, (West Quoddy Head) and there at sunrise, cast into the deep, with his face towards the Sun, "in reverence to that second God of Nature, whom he worshipped," and to ensure compliance with these directions, he gave very considerable legacies to two persons, on condition that they carried them into full effect—and the mourning plied with. He also directed that the mourning dress should be dove silk, with the sun painted on the left arm, and the plate on his coffin to bear also the emblem of the Sun, which directions have been followed.

In Prison at Whitesborough, Mr. James Dodd. He had been committed to jail for a small debt, and his confinement preyed so heavily on him, as to induce him to commit suicide, leaving a wife and one child.

[The following paragraph should have been inserted last week, but was accidentally omitted.]

Correction.—The remarks contained in the Recorder of Dec. 20, page 204, as from the collection of a Sermon, occasioned by the death of PERRY CARLTON, taken from a broken sheet of the thoughts delivered, were a correct representation of the sentiments uttered by the preacher, but in several respects inaccurate in language.

IMPROVED EDITION OF ANTHEMS.

EDITED BY THE BOSTON HANDEL AND HAYDN SOCIETY. JAMES LORING, has for sale, at his Music Book-store, No. 2, Cornhill.—The Old Colony Collection of Anthems.—Selected from the works of the most celebrated authors, and arranged for the Organ and Piano-Forte, by the Boston Handel and Haydn Society—in the former edition. The most popular Anthems in the former edition are retained in this improved edition. Extract from the Euterpe, a Musical Work, published in Boston.

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Dec. 27.